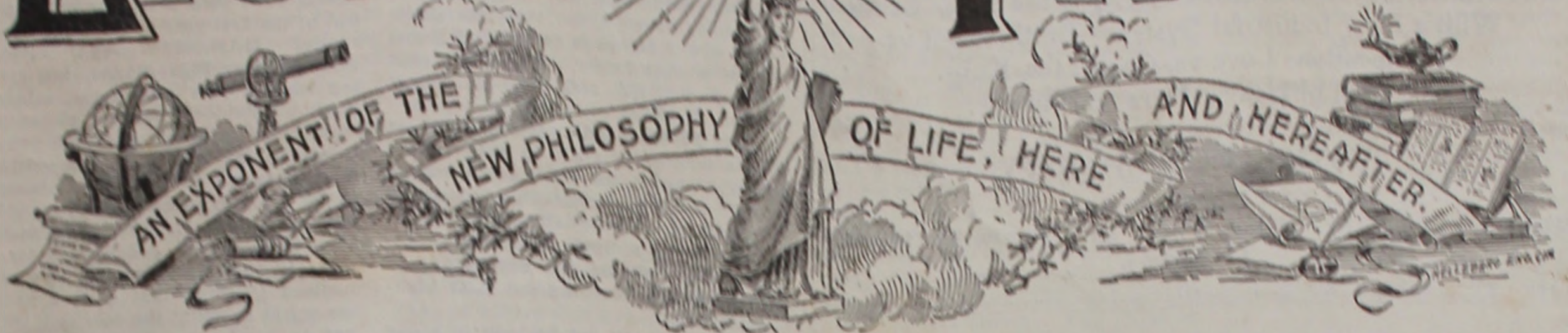


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LIGHT OF TRUTH



VOL. XXVII. No. 10.

COLUMBUS, O., SEPTEMBER 8, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

FRAGMENTS.

Love brings its finest, weaves its cunningest,
To give its loved one something beautiful.
The dark mine yieldeth up its sparkling gems
To match some changing tint of cheek and eyes;
And, after every costly art is done,
And every passion voiced itself in song,
The straining soul, seeking expression still,
Brings awful silence up to plead its love.

In pleasant paths of the summer fields,
Where the corn is rustling sweet,
And the late red clovers bend their heads,
In the grasses at my feet;
I take your face with me,
And I whisper your name in my heart;
For of all that is beautiful in the world,
Love is the dearest part.

Above the jarring noises of the earth,
Some sweet voice peals into the blue of heaven
Until the angels listen, and men pause
A moment in their killings and their strife.
And oh, if then among the listening throng,
Some strong voice take the scaling music up,
Throwing into its piercing harmony,
The deep, rich meaning of his soul in song,
Even the grovelling feel the sweeping thrill,
And know that God is speaking in the sound.
—L. V. R.

A VILLAGE POPULATED ONLY BY MANIACS.

France owns a village in Indo-China which is believed to be the only village of madmen in the world. It is called Ban-Kuene. The population consists of about 300 families, all of whom are prosperous and diligent.

Admission to Ban-Kuene is rather a trying affair. To enter it one must be downright mad—or, as the natives call it, "pi-pop." The conception of insanity prevailing in this part of the world is not that of a disease, but of a "possession." Therefore, if an inhabitant of this region, as is frequently the case, displays hallucinations or conducts himself in a fashion not consistent with Indo-Chinese etiquette, his neighbors take it upon themselves to determine whether any malign spirit possesses him—in other words, whether he is "pi-pop." And this is the way it is done:

The unfortunate person, whether it be man, woman or child, that has fallen under suspicion of "possession," is made the subject of a ceremony on the banks of the river Namngume, participated in by hundreds of people gathered together from all the country for miles about.

The victim's hands and feet are first bound together by the native priest, who is the master of ceremonies.

Absolutely helpless from this time on, the supposed maniac, in spite of his cries and struggles, is cast into the river. It is firmly believed by the natives that supernatural agencies then reveal the victim's true state. If he

is genuinely "pi-pop" he sinks to the bottom of the river, and stays there until he is rescued, revived and formally committed to the famous village of madmen. On the other hand, if he is not "possessed," he rises again like an ordinary drowning person to the top of the river, where he is more easily rescued, and then set free.

So generally topsy-turvy are the conditions in the Loas, that portion of Indo-China through which the Namngume river flows, that only acknowledged maniacs live in any sort of social relation with each other. The majority of the people lead a solitary life, dwelling at the most in groups of twos and threes.

This condition of things in so neglected and remote a country helps to produce eccentricity, if not actual lunacy. Queer personal habits are contracted, and when two persons meet one another they are on the lookout for possible evidences of "possession" in one another, as the first to make the discovery and report it in the country runs less risk of being experimented upon himself. Thus in the Loas the first thing to look for in neighbor or stranger is not his clothes or signs of wealth and position, but for evidence as to sanity or insanity in his eyes and bearing. Very often the victims die before they are rescued from the water by the experimenters, but this does not trouble the philosophic Indo-Chinese. If the victim dies, they seem to consider it first-class testimony in regard to his general unfitness to live.

Ban-Kuene, with its three hundred families, is therefore the most densely populated spot in the country. Its inhabitants cultivate to their heart's delight the idiosyncrasies which have served to commit them. And they not only live peaceably, but fall in love, marry and have children, who in most cases are even more eccentric than their parents. Nobody ever recovers or is "discharged." They remain "pi-pop" to the end of their days.

WOULD YOU?

Would you borrow scenes of sorrow,
And life's byways growl?
Would you list the pessimist,
And hear his ghoulish growl?
Would you walk a stiffened stalk,
Fast joy wells springing up,
And never taste the sweets that waste
From Nature's brimming cup?

Would you dream of joys that gleam
From hopes forever fled?
Would you knife the living life,
By dreaming of the dead?
I hear you moan O heart of stone—
But pity you, poor fool!
For all around is joy profound,
In Nature's living school.

—J. Marion Gale.

See page 5 and read adv. of our New Premiums.

AERIAL TELEGRAPHY.

M. Tomassina, who has been making a number of experiments in aerial telegraphy, has invented a device to prevent the interception of a message by an intermediate apparatus, and has communicated his results to the Academie des Sciences. The fact that the message may be intercepted constitutes one of the chief drawbacks to the system. M. Tomassina proposes to overcome the difficulty by using a method based on the fact that the distance to which the electric waves may travel depends upon the interval between the two spheres of the oscillator, and by thus regulating the length of spark the limiting distance of the signals may be determined beforehand. To the first transmitter is added a second, whose manipulator sends an irregular series of waves quite out of connection with the waves sent by the first transmitter; the second set of waves is regulated for a zone of action which is somewhat smaller than that of the first. In this way a receiver placed on the zone of the second set will receive only a confusion of signals, and the message cannot be read. It is only possible to read the signals of the first transmitter when the receiver is placed outside the zone of action of the second. The security will be greater as the two zones approach each other.—Scientific American.

The divinity of parentage is the point we press upon you as progressive men and women. If you can hand down a depraved heredity, you can also hand down an exalted heredity. Heredity and association, habits and circumstances, tend to the formation of character; and for amelioration we must look to the education of the human mind in fulfillment of those esoteric duties, the realization of the nature of which, and obedience to the laws thereof, can alone regenerate, unfold and uplift humanity at large. You may imprison, flog, place on the treadmill or consign to a shameful death the outcast, the "spawn of hell," that belong to the lowest dregs of human society, but you only deal in each case with effects, not with causes; and, furthermore, scarcely touch the ill and evils that present themselves in other guises in other ranks of human life. The actions of human beings which, in their operation, produce the greatest amount of social discomfort, are called crime. If the conditions of human society were varied so that the inducing causes which produced these aforesaid actions no longer operated, then those actions would cease and crime would disappear.—J. J. Morse.

See our New Premiums.

"A good vocabulary is acquired by reading good books, as well as by hearing the talk of those who express themselves in the speech of educated people," writes Margaret E. Sangster, in the September Ladies' Home Journal. "Thought lies back of speech, and the more subjects interest us the more command of language we shall have in which to describe them. They who read scientific books will have a grasp of scientific terms. They who discriminate nicely and use the very best words to say what they have in their minds will consult a dictionary and see what are the similarities or the contrasts of certain words; will choose, as among gems, the flawless ruby or crystal; will not be satisfied except with the exact word which can express precisely the meaning they wish to convey. The reading of good authors lifts our vocabulary from meanness and meagerness to nobility and splendor, enriches our speech with words which are like a beautiful embroidery on the garment of daily life, and furnishes us with allusions, quotations and phrases which are picturesque, apposite or convenient for illustration."

"The whole east end of the White House on the second floor is given up to public purposes—the offices of the president, his secretaries and the executive clerks, the cabinet room and the telegraph room," writes Rene Bache in the September Ladies' Home Journal. "For convenience the room last named adjoins President McKinley's own office, and the electric apparatus which it contains places him in communication by telegraph with all parts of the world, and by telephone with all points reached by the long-distance system. A special kind of telephone, which has no 'central,' enables him to converse privately with the heads of the departments. The cabinet room is about one-third as big as it should be, and the library next to it contains an inferior collection of books, consisting mainly of out-of-date editions of historical and classical works. A glass door across the main corridor, which runs lengthwise through the White House, shuts off the offices described from the sleeping quarters of the family."

A great cause of fatigue in reading a book is said to be due to the passing of the eye over the uneven page of a book as it is held in the hand. To overcome this it has been proposed to reform the methods now followed in book-binding, so that the lines of printing will run parallel with the binding, instead of at right angles with it.

Have you seen our New Premium offer?

ONE MILLION CO-OPERATORS.

One Hundred Million Dollars to Begin the New Century
With a New Industrial System—Brotherhood vs.
Competition; Love vs. Greed; the King-
dom of Heaven Here and Now.

JUSTICE NOT CHARITY.

Help the Needy by Giving Them an Opportunity to Help
Themselves.

There are thousands upon thousands of people in every walk of life, from the day laborer to the multi-millionaire, who are sick and weary of this heartless, soul-destroying, competitive strife, who long to escape and who would gladly enter into brotherhood relations if they could see their way to do so and still provide for their families. Many there are who would willingly give over their property, and sacrifice all to serve humanity as Christ commanded his followers to do, if by so doing the end sought—salvation for the whole human race—could be gained.

There is nothing more than all else that keeps people from entering or contributing to co-operative movements is the uncertainty as to the support the movements will receive; each hesitating to contribute or help for fear the "other fellow" will fail to contribute or help.

So the problem before us is to overcome this fear, to break the deadlock, and this, we believe, our "new plan" will accomplish.

Suppose one million men and women, who wish to live a new life—the life of serving one another, of brotherhood, of co-operation, of Socialism—sign a pledge to the effect that they will cease to live under the competitive system, and will come together and establish a co-operative system of industry, would not such a number, signing such a pledge, inspire each one with hope, with confidence, with assurance of ultimate success?

Not a dollar will be called for, not an industry started, not a person asked to leave his present situation until 1,000,000 persons have signed his pledge. Thus none need hesitate to sign for fear that sufficient support will not be forthcoming.

Are there not one million people in these United States and Canada who would prefer to live as brothers under a co-operative industrial system, rather than to continue the present competitive warfare? We believe there are, and that they will endorse this plan, when it is brought to their notice. So we call on all who are in favor of the plan to circulate the pledge and secure as many signatures as possible.

One person alone cannot extricate himself from this competitive inferno, nor can a dozen, nor a hundred, but 1,000,000, by pooling their means and efforts, may plant the nucleus of a co-operative commonwealth within the very heart of the present competitive commonwealth, and being endowed with greater vitality, that springs from love and harmony, this nucleus will grow and grow and grow, absorbing the life of the competitive, and finally occupy and possess the whole country. And thus the direst danger of a sanguinary conflict between capitalists and laborers will be averted and the vexed labor problem solved naturally, gradually and peacefully.

One million people laying their wealth upon the altar of love, and uniting their efforts would generate a force that would irresistibly sweep the private-capitalistic-greed system from the face of the earth.

The trusts are doing good work by centralizing and organizing industry; they are showing us a more economical and hence a better method of conducting business. But selfishness being their motive power, they are trampling upon the natural rights of the people and sowing the seeds of anarchy and revolution. But now if the people will organize a trust, utilizing capitalistic methods of operation, but eliminating the element of greed, they will bring peace, happiness and joy to the world.

Thus if co-operators will co-operate, if Socialists will socialize their labor and capital, a people's trust may be organized and the Socialistic system of wealth production and distribution inaugurated during the first year of the new century. And the first thing to be done is to ascertain if a sufficient number of people are ready with sufficient capital to successfully launch such a move.

Let each one who believes in co-operative principles, who wishes to see Socialism in operation, who places man above the dollar, and right above wrong, sign the accompanying pledge and return the same to the national secretary of the Industrial Brotherhood at Thomaston, Maine, who will tabulate from week to week the number of signers and the amount of capital pledged and publish the same in *Humanity*, the official organ.

When the required signatures and capital have been secured the board of directors will call to their assistance the best talent within our ranks, experts and specialists in each department of industry—engineers, architects, master mechanics, agriculturalists, captains of industry—and under their direction factories, mills and machine shops will be built and equipped with the latest and best machinery, farms and mines operated and homes for the people built.

Everything that is undertaken will be on a magnificent, harmonious and scientific scale, no slipshod, haphazard guess work, but the very best methods that the present advancement in science and art has made possible will be adopted. Thus in laying out a city, it will be the constant aim to secure the very best sanitary, economic, architectural and artistic conditions and effects. When built it will be complete, harmonious, permanent — "a thing of beauty and a joy forever."

No provision will be made for slums, rickety, tumble-down, insanitary dwelling houses, crooked, narrow streets, blind alleys, sky-scrapers and hovels side by side, hundreds of little retail stores, saloons and offices, that are today the well-known features of every city in existence.

Our model co-operative city will

have none of these eye or nose sores and will be free from the mad rush, tumult and nerve-destroying din and noise that are part and parcel of competitive city life and strife of today. Those who visited the "white city" of the Columbian fair caught a faint glimmer of what the ideal Socialistic city of the future is to be. But if you wish a still better conception read "Human Drift" and "The Garden of Eden, U. S. A."

Our Brotherhood metropolis will act as a magnet to draw to it the talent of the world; for here, untouched by the debasing, degrading, dwarfing breath of commercialism, the scientist, artist, sculptor, poet and musician may pursue the even tenor of their way in working out their highest ideals.

This city will not be built in a day nor a year, but if the people are ready for it, it can be laid out and a beginning on its construction made in 1901.

Should we wait to get political control before undertaking co-operative production, it will be found more economical even then to lay out and build a new city or cities than to rebuild the old ones. Why then wait? Why not begin now to lay the foundations of the new, and thus show the world a better way to live and to do business? What an object lesson such a model city would be! It would be one of the wonders of the world and people would come from far and near to view it and to study its plan and methods. Here is an opportunity for one of our multi-millionaires to gain for himself an imperishable name and receive the respect, honor and love of present and future generations of men. The man or woman who would aid with their millions in building such a city, would need no other monument to commemorate his or her memory.

Here is a chance for the philanthropist to aid in banishing poverty from the land by giving people an opportunity to employ themselves and thus to become self-supporting.

To the merchant and manufacturer, being crushed by the trust, to the traveling salesman thrown off the road by capitalistic consolidation, to the farmer staggering under his heavy burden of mortgage, to the mechanic and laborer thrown out of a job by labor-saving machinery or a "shut-down," to all who are feeling the heavy hand of the private trust, the call goes forth: Give up the competitive strife, sign the pledge, join the Brotherhood and save yourselves and your country ere it be too late.

There is nothing to prevent the inauguration of a Socialistic system, but the Socialists themselves. Socialism may be planted here and now without changing a letter of the statute law. If capitalists can practice co-operation under the present laws, then Socialists can. If capitalists can, under the law, organize, centralize, systematize industry, Socialists have the same privilege. Ever bear in mind that the capitalist is entirely dependent upon labor for his capital, for his wealth. Should the laborer cease working for the capitalist, how long would the capitalist remain a capitalist? Not long, for capital must be renewed every few years. Should any considerable number of working men unite and work together co-operatively, how long would it take to become as rich as the richest capitalists? Let us see: On an average one man, by the use of modern machinery, will produce at least \$15 of new wealth each day, or \$4.50 each year. Thus one million men will produce \$4,500,000,000 each year. Allowing that three-fourths of this wealth is consumed by the workers and their families, there will still remain \$1,125,000,000

to be added to the collective capital. Thus in five years this working man's trust would be capitalized at \$5,625,000,000! Not much of a wealth, hey? But the story is only half told. If one million working men should start such a trust, and at the end of the first year add to their fixed capital \$1,125,000,000 and divide amongst them \$3,375,000,000, thus giving each worker an income, salary, wage or dividend—as you please to call it—of \$3,375 what, think you, would be the effect on the outside labor market? Would the laborers out of a job or those working for private capitalists for the magnificent wage of \$1 or \$1.50 a day apply for a place in this trust or not? We are inclined to think that quite a number would knock at the door and, with hat in hand, respectfully ask to be taken in out of the rain (the capitalist region). And, it being a people's trust, everyone willing to do their fair share of work, render their just share of service, would be promptly admitted on equal terms with those already in. So we think it safe to estimate the increase at the end of the year at one million. And we think that thereafter the membership of this trust would increase in geometrical progression. You may readily figure out for yourself what the result would be at the end of five years, both in membership and in wealth and capital.

As for political power, who can doubt that men thus freed from the coercive power of the private employer, and united in interests, would vote together, even as the capitalists now vote, irrespective of party.

Economic power is the moving, directing, controlling force behind politics—it is the very life and breath of political power. In the following lines Mr. Ernest H. Crosby tells us wherein lies the real power of the trusts: "The great 'combines' succeed by first of their life, and their life is inherent in their tendency to combination. Their secret is not superior intelligence, nor selfishness, nor hardness of heart. All these qualities can be readily duplicated anywhere. It must be sought in the living principle of voluntary combination, of mutual attraction—in accordance with which they have naturally grouped themselves. It is the good in them which has carried them forward, notwithstanding the evil. The consideration for each other of the contracting parties—the high degree of confidence between them—the wider outlook obtained by transcending merely individual aims—principles which no statute can enact and no government enforce—these are the vital elements in the Powers-that-be. They have won their supremacy by natural competition with individuals who preferred to 'go it alone,' or who, in other combinations, were quite as overbearing and unscrupulous as they were."

There is only one way to compete with trusts, and that is to learn and apply this secret of theirs and improve upon it—to catch their life, intensify it and give it freer scope, for their vitality is of low order and works in a narrow field. Their object is the base one of profit and their modus operandi is the cruel one of greed. When other combinations come to be formed in the course of nature, despising unearned wealth, bent upon securing the general welfare by observing the laws of economic justice and inaugurating great industrial enterprises with this end in view—in short when the germ of robust love is once planted like a seed in the midst of the industrial world, then the new force will, by the simple law of competition, carry everything before it."

The handwriting is on the wall! The competitive structure is tottering to its

fall! Escape while there is yet time!

PLEDGE NO. 1.

When 1,000,000 persons, possessing in the aggregate \$100,000,000, have signed this pledge, or when that amount of capital has been pledged by a less number, I hereby agree to join with the other signers in establishing an industrial co-operative brotherhood where each shall render service according to ability and receive according to needs, and I further agree to surrender all my wealth above personal effects to the collectivity:

Name
Occupation
P. O. Address
No. in Family, with ages of each.....
Amount of Capital \$..... Date.....

As there will be many sympathizers with the general objects here set forth, who for various reasons are not prepared to surrender all their wealth, or to give up their present situations and become resident members of a Brotherhood city, and yet who wish to contribute to the enterprise, we add another form of pledge:

PLEDGE NO. 2.

When 1,000,000 persons have agreed to unite in industrial co-operation, and capital to the amount of \$100,000,000, has been pledged for this enterprise, or when that amount of capital has been pledged by a less number, I hereby agree to deposit, with such trust company as the management may designate, the sum of \$.....

Name
P. O. Address
Sign and return to N. W. Lermond, National Secretary Industrial Brotherhood, Thomaston, Maine.

When the time comes for calling in the money pledged, and beginning work, the strongest trust companies of the leading cities will be made the custodian of all such funds, and all bills incurred by the management in the purchase of land, machinery and supplies, will be paid by draft on this company. Thus no official will be given an opportunity to misappropriate the funds.

No industrial work will be undertaken until at least \$10,000,000 have been paid in.

Those who think of entering the Brotherhood Commonwealth should read the following books:

Gronlund's Co-operative Commonwealth, Bellamy's Looking Backward and Equality, Woodruff's Kingdom of Heaven at Hand, Gillette's Human Drift, Mrs. Robert's Pure Causeway and Putnam's Architecture under Socialism or The Artisan and His Art.

WHAT ONE MILLIONAIRE THINKS OF THE PLAN.

New York City, Jan. 16, 1900.

Mr. N. W. Lermond, National Secretary-Treasurer Industrial Brotherhood, Thomaston, Maine.

My Dear Mr. Lermond: I have read with interest your Industrial Brotherhood circular. The plan strikes me as practicable, provided you can get workmen to unite.

In these days of great industrial enterprises, requiring large capital, you do well to postpone the building of a model city, or the establishing of any industry until sufficient financial support has been pledged.

The one million dollars which I hereby agree to deposit with your trust company, when the required amount has been pledged, I in no wise consider a personal sacrifice or gift, but as the restitution of wealth to the rightful owners, to society which produced it.

While of late I have come to see that

that which the law gives me a title to is no true or moral sense mine, since I have rendered no equivalent in service, yet until your Industrial Brotherhood plan was brought to my notice, I was at a loss how to act. Should I donate this money to our city charities? Of what avail? Undoubtedly much suffering would be relieved, but the producing cause of poverty would remain untouched. That cause I am now convinced is to be laid at the door of the institution of private capital. God never intended this world should be monopolized by the few. The crying need of the hour is justice not charity.

When workmen are ready to co-operate and live as brothers in the manner you have outlined, I have reason to believe that financial assistance will not be lacking.

God speed the coming day of righteousness.

Cordially yours,

P. S.—For the present I will request that my name be withheld.

THE CAUSE IN SPAIN.

Catholic Journals Indorse Spiritualism.

Translated From "La Union Espiritista," of Barcelona, by Ernest S. Green.

(From Progressive Thinker.)

Of the many facts daily presented in confirmation of our assertions, we take pleasure in presenting the following to our readers, the first of which we find in the "Boletín Oficial del Obisado de Barcelona" (Official Bulletin of the Bishopric of Barcelona); and the second in the Catholic daily "El Noticiero Universal" (The Universal News):

"Ticio, outside of any association with the spirit of evil, is accustomed to invoke the souls of the dead. He does so in the following manner: Entering into solitude, he directs a prayer to the General of the Celestial Militia, to obtain from the same the faculty of communicating with the spirit of any person designated. He waits a few moments, and then, placing his hand in a position to write, he feels it move, by which he is certain of the presence of a spirit. Asking for the desired information, the hand writes, answering the questions. The answers all agree with the Catholic faith and doctrine of the church relating to the future life (?). Particularly do they agree as to the state in which the soul of the departed finds itself, the necessity of receiving suffrages (work appropriated to souls in purgatory), the complaints of the soul concerning the ingratitude of relatives," etc.

This practice of Ticio, being presented for the examination and sentence of the Sacred Council of the Inquisition, was reproved by the cardinals who composed it, and judged to be not legal.

The pontiff, to whom it next went, confirmed the sentence of the cardinals.

This news from the Ecclesiastical "Boletín" demonstrates to us that the Catholic church accepts the Spiritualistic doctrine respecting the communication of spirits, that is, of earth-bound spirits. What matters it if they are still intent on prohibiting this communication, and do not yet adopt it, so long as they have mediums among their flocks, as is demonstrated by Ticio and many others.

But all will come in time. The truth and the facts are overpowering, and whoever has investigated far will conclude by becoming convinced.

"El Noticiero Universal," (notwithstanding its Catholicism) in the publication of the following article, without imposing any "but," enters into full sympathy with those who accept the communication of spirits:

The clairvoyant, diviner, thaumaturgist, or whatever you please to call her, who is now the fashion of New York, is an American—Mrs. Piper—of whom Paul Bourget has told us in his book, "Outre Mer."

"Does there exist," asks Paul Bourget, "a communion between my spirit and yours? Or better, we will agree to reserve a place for the exceptional, and ask, was there an incomparable actor who divined my thoughts solely by the tone, or by the form, in which I asked her my questions? No, undoubtedly no! She was sincere. The physiologists who have observed her in her trances have recognized the magnetic character of her dreams by means of mechanical devices which do not deceive or leave room for doubt."

Mrs. Piper has opened the door. There is no doubt that she is a diviner. Now, it is affirmed that she is in communication with the souls of the departed.

But that which affords the most interest in the case of Mrs. Piper is the confirmation of this communication by the London and American Societies for Psychical Research, which, after seven years' experimentation to which the diviner has submitted, has publicly declared that only the hypothesis of a communication of Mrs. Piper with the dead can explain the consensus of the phenomena obtained by her."

It is to be noted that the four professors who have with most enthusiasm employed themselves in observing the experiences of Mrs. Piper, are, Mr. Myers, professor of the University of Cambridge, and one of the most eminent men of England, not only as an experimenter, but as a moralist and a philosopher; Mr. James, whose "New Psychology" is meeting with much favor in the United States, among the learned as well as those who dedicate themselves to this class of study; Mr. Lodge, a very noted physicist, and Dr. Hodgson, who is considered a specialist in the discovery of the frauds which Spiritualists value, and of the bad faith of mediums.

Respecting Mrs. Piper, Dr. Hodgson finds that none of the methods put in practice to counterfeit seership will apply.

She is a young woman, 38 years old, is married and has several children. Her profession fatigues her somewhat, and in her voice and in her eyes are impressed the track of the series of experiments to which she daily consecrates herself.

She enters the trance state holding between her hands those of the person who consults her, and after a few light movements and a few sighs, it is said that Mrs. Piper ceases to be herself, and is converted into the entity with whom the sitter desires to be in communication.

One of the most curious experiments related by Professor Hodgson is the following:

George Pelham was a young lawyer, a corresponding member in America of the Society for Psychical Research of London, and died at 32 years of age in consequence of a fall from a horse.

Five weeks after his death, Dr. Hodgson called on Mrs. Piper. Upon being entranced she said:

"Your friend, George Pelham, has something to say to you."

"Let him speak," replied the professor, pleased at hearing the name pronounced by a woman who could not possibly have known him.

And George Pelham commenced to speak through the mouth of the medium. He mentioned that he had left

his business unsettled on account of his sudden death.

Above all he had left in an unsettled condition letters which he had left in a drawer of his writing desk, which he desired his family should not see. To prevent this, George Pelham begged his friend Hodgson that he would take the train and go to his house and recover the letters before they fell into the hands of his parents.

The professor did not mention the words of the medium, fearing that he would be ridiculed, and a few days afterward Dr. Hodgson received a letter from Pelham's family containing the information that they had found these papers in the place indicated by the diviner.—El Noticiero Universal, evening edition of December 18, 1898.

COMMENTS BY THE TRANSLATOR.

The above from La Union Espiritista of Barcelona, Spain, for January, 1899, is one of the most important chapters in the history of Spiritualism since Dr. Hodgson's report on Mrs. Piper, as it shows the first attempt of any church to adopt Spiritualism, and who would have guessed it—the Catholic.

The missionary methods adopted by the Spiritualists of Barcelona should be followed by Spiritualists in America. One of their most effective plans is to have a committee place a propaganda pamphlet under the door of every home where a death has occurred, upon reading the report of the same. This pamphlet is entitled "The Dead Live; Weep Not for Them!" Also on "All Saints' Day," when the church holds a "fiesta" and its members march in procession to the cemeteries to decorate the graves, the Spiritualists precede them and distribute over the graves copies of this little work.

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Interesting Phenomena

Lily Dale has just closed a successful camp season; the best in the history of the camp. The last day was illustrious in many ways, conspicuous among them the platform work. Two radically different speakers, neither of them representative Spiritualists, occupied the platform forenoon and afternoon. These were J. C. F. Grumbine, the Rosterian metaphysician, and Francis Edgar Mason, of Brooklyn, whose ideas are strongly marked with the Eddy Christian Science dogmas. He is a racy, radical, amusing speaker, and stirs his audiences with enthusiasm. He snuffed out the whole scheme of metaphysical hairsplitting assumptions in a sentence or two. He said: "Man is divided into two, and only two, apartments, or planes of being, the outside and inside, and that is all there is of it." Metaphysicians are not expected to accept this, but it seemed to strike the audience with the force of automatic truth.

In spite of the constant insinuations of a class of theosophists against the value of mediumship and phenomena, there is a manifest interest (and I think a growing interest), in honest mediumship, and the most striking and instructive phenomena, of which Lily Dale has a wholesome supply. Among conspicuous mediums, representing highly valuable phases and convincing phenomena, are the Bangs sisters and Margaret Gaulle. The latter was the principal platform attraction for "tests," and most of her efforts are remarkably successful. With a directness and elaborate detail which usually satisfies the recipients, she impresses one with the certainty of spirit communion, and often touches the deepest secrets of a human life with a vividness that stirs the "fountains of the great deep," and thrills sad hearts with a tender joy and thanksgiving that reaches the whole audience, and many eyes are moistened with tears. Last Sunday, August 26, she gave many such. One to a lady near me. Miss Gaulle crossed the hall to within about 20 feet of the lady and gave such an array of facts, names, descriptions and pictures of the home-life and experiences of the lady addressed that completely translated her. She wept long, and in broken sobs said all was true. Later she expressed her feelings to Miss Gaulle in the most emphatic language. Her heart had been made light and joyous. The desolation and gloom that had blighted her life were lighted with hope, joy and peace.

THE CAMPBELL BROTHERS

Seem to be very successful as spirit artists. Their pictures are rare specimens of art-work, and many get correct likenesses of their friends and see the work in process of execution, so they say, and I have no reason to doubt their word, though I have never been present at any of their seances. My friend Davidson, of West Virginia, and his wife got two pictures with them, one of them a good likeness of his son, with no photograph of him present, and the mediums had never seen him. But I have witnessed the marvelous work executed by spirit artists in presence of the Bangs sisters, and can vouch for them in the most emphatic manner.

Readers of *The Light of Truth* may remember my report of the seance we had with them three years ago, when we got three remarkable pictures of our Maude. As represented, that was

executed under a table, out of sight; but no mortal or visible, hand touched it, no incarnate human being was nearer than three feet of the canvas at any time, save once, during the sitting; and that half minute was when, at my request, we raised the curtain that enclosed it, and looked in; but even then the canvas was not moved from its place. If our senses are good for anything in determining events, I know that no incarnate human being touched that canvas during the time the picture was in process of development. But people who have never witnessed such phenomena usually suspect that, in some way, I was deceived. And if I was deceived, Mrs. Howe was also deceived in the same way, for we were both present every instant of the time, after the canvas was placed in position, until the picture was finished. But suspicion is fertile in resources. An ingenious critic can hatch a whole brood of impossibilities and hypnotize himself into believing that they are reasonable and induce others to accept them, just to escape the only rational explanation of facts. A lady who knew me well and believed in my sincerity, told me that she had always been suspicious that in some way I had been deceived in regard to the production of Maude's picture. She did not question my honesty, but it seemed so impossible that a picture should be made in three hours, with no visible paint or art utensils, and without being touched by any visible hand, she had thought I must have been deceived. But a few days ago, at Lily Dale, she and her mother sat with the same mediums, and in less than one-fourth of the time that was occupied in the production of Maude's picture, she got an exquisitely finished likeness of her sister; and more, it was made before her eyes, and she and her mother saw it every instant from the time the canvas was placed before the window until her sister's face and form were complete and finished in beautifully artistic style. On the 30th of July, 1900, I was permitted to witness the development of two pictures, purporting to be a son and daughter of Mr. Fuller, of Reynoldsville, Pa. He selected his canvas and called it clean and white. No sign of any chemicals or other preparations on them. They were placed before a window with dark drapery all around it, so that most of the light came into the room through the canvas. The room was light enough to see all that was going on, and good eyes could see to read any ordinary print. But the lightest place was occupied by the canvas. A plain, pine table stood next the window. There was no drawer or machinery about it. The two sisters occupied places on opposite sides of the table near the window. Mr. Fuller and I sat facing the window, the table between us and the canvas. In a few minutes the lower part of the canvas began to look darker, and steadily the darkness grew, until the whole lower half was opaque. Then a rosy flame flickered across the lower margin, and flashed up to the center of the canvas, behaved like the aurora borealis, and had it been in the heavens it would have been regarded as a vivid display of "Northern lights." It lasted but a minute or two, and the mediums said it was a new phenomenon. Then the upper center grew brighter, the lower darker, and peculiar and very real variations of light and shade constant-

ly played over the canvas, until the outlines of a human bust were distinctly visible, and more rapidly than I can write it the face took shape and grew more distinct every instant, the lights and shadows continuing to play and inter-blend, and modify each other, as the picture grew more and more distinct, until one might think it about finished; and then it suddenly began to fade, and in a few seconds could just be seen, but it did not entirely disappear. In a few seconds it came forth again as by magic, and was more complete than before, but a little changed in appearance. Then it assumed a stable appearance and remained fixed. The canvas (two of them placed face to face) were then brought down on the table, we held our hands on them a few minutes, and the picture was finished, the whole time of the sitting being 22 minutes. Mr. Fuller said it was a likeness of his son; but as there was no photograph of his son present I could not judge of the correctness of the picture. Before we commenced this sitting Mr. Fuller handed me a photograph, securely folded in a paper, which I kept in my possession until 5 p. m. of the same day. At that hour we sat again, and I handed Mr. Fuller the photo, which he held in his hand during the sitting, still enclosed in the paper, and I had not seen it, and he said the mediums had not. In a similar manner, though differing much in detail, a picture of his daughter was materialized, in a little less time, and upon uncovering the photograph it was unmistakably the same lady that had been produced in such a wonderful way upon the canvas. After three or four changes, in which the face almost disappeared, the most vivid and magical phenomenon occurred. It seemed like a real live woman, coming direct to wards us, as if she had a message to deliver, and was about to speak it aloud. Then it became fixed, and that woman stays on that canvas, a beautiful piece of art. Let skeptics and quibblers duplicate these phenomena and explain them if they can.

LYMAN C. HOWE.

SPIRITUALISM IN HUNGARY AND ITALY.

We have received from Buda Pesth, two numbers of the fourth volume of a weekly spiritualistic paper, containing 16 pages of letter press royal quarto, and entitled *Rejtjelmes Világ Spirituális Heti Folyóirat*. It is issued weekly from No. 18 József Kornt, in the capital of Hungary, and is edited by Baron Mikos Janos, says the Harbinger of Light. We regret that our complete ignorance of the Magyar language prevents us from giving our readers any analysis of the contents of our contemporary. Those who speak the tongue of Kossuth boast that it is a virgin language, without mother, and without daughter; and this is perfectly true, for it contains words not to be found in any other European language. It is remarkable for its simplicity, inasmuch as it abounds in monosyllabic words; that is to say in those which express by their sound the meaning of the thing they describe. Its Eastern origin is indicated by the fact that its vocabulary is rich in words analogous to those found in Sanscrit, Hebrew and Persian.

That the truths of Spiritualism should find ready acceptance with a people so largely imbued with a passion for poetry and music, and possessing so noble and copious a literature, as the Hungarians are and do, is only natural. Materialism cannot take root in minds like theirs. Art

and letters, poetry and song, lofty aspirations, patriotic instincts and spiritual ideals thrive luxuriantly in such a soil; and we may infer from the fact of such a publication as the *Rejtjelmes Világ*, making its appearance every week in Buda Pesth, that the science and philosophy, of which it is an exponent, must number very many disciples in Hungary.

In a letter to Il Vessillo Spiritista (Vercelli), Professor Vespasiani mentions that certain Roman Catholics who presented themselves at the confessional last Easter, were denied absolution by the priests on account of their having interested themselves in Spiritualism; while others who had been guilty of the same terrible sin were freely absolved. And he asks why should there be two weights and two measures? Why, indeed! But apart from the arrogant presumption of any clerical daring to usurp functions which belong to God alone, one is astonished at the amazing want of logic exhibited by all such persons. For, if to converse with spirits be a practice of evil as to be altogether unpardonable (for this is what the denial of absolution implies), it follows that Jesus of Nazareth, and his chief disciples, Mary, his mother, Abraham, Jacob, and most of the patriarchs and prophets of the Old Testament, were equally sinful and ought to fall under the ban of the Church.

ROSY TEACHERS

Look Better in the School-Room than the Sallow Sort.

Young folks naturally like comely objects, and a good looking, healthy teacher can do vastly more with pupils, everything else considered, than the skinny, dyspeptic teacher can. The instructor in Latin and mathematics in a young ladies' seminary at Macon, Ga., had an experience worthy the attention of any teacher.

She kept running down a little more each year until finally a genuine case of nervous prostration set in and she was confined to her bed for eight months, a perfect wreck, physically and mentally. She and her friends thought it was due to overwork, but she now knows it was due to improper food.

Of course the physicians were called in, but there is almost nothing that can be done in such cases, except to rely on well selected food and proper care. She was put upon Grape-Nuts, all medicines, also tea, coffee, and iced drinks, were taken away. She had Postum Food Coffee once a day. The larger part of her food was Grape-Nuts, for this food is made with special reference to rebuilding the gray matter in the brain and nerve centers.

The lady says: "I had been reduced to 55 pounds in weight when I began using Grape-Nuts. The new food was so delicious and strengthening that I felt new life at once. I have now developed into a perfectly healthy, happy, stout woman, weighing 135 pounds, the greatest weight I ever attained, and have a wonderfully clear, fresh, rosy complexion, instead of the sallow, bilious hue of the past.

"I never now have a symptom of dyspepsia nor any other ache or ail. Am strong physically and I particularly notice the strength of mind. I never experience that tired, weary feeling after a hard day's labor that used to appear. My brain seems as clear and active at night as it was in the morning and I am doing twice the amount of work I ever did. Don't use my name in public, please, but I will answer inquiries." Name can be obtained from Postum Cereal Co., Ltd., Battle Creek, Mich.

For all of them held spiritual communion. So, in later times, did a good many so-called "Saints," as also Joan of Arc. It is true she was burnt alive, with the full approval of the leading ecclesiastics of the period; but by way of atonement there is some talk of white-washing "the witch," by canonizing her. What! make a saint of a female medium, who was both clairvoyant and clairaudient; and at the same time punish modern Spiritualists who are Roman Catholics, by refusing to absolve them from their sins? Surely the preposterous inconsistency and absurdity of such a procedure must be palpable even to the most ignorant hedge-priest in Italy.

A REVIEW OF TEN YEARS.

(From the Harbinger of Light, Melbourne, Australia.)

Ten years since, at the conclusion of our twentieth year of issue, we took a brief retrospect of Spiritualism and traced its progress, more especially in Australia, from the period of our initial number. The present issue completes our third decade, and it appears apropos to take a glance backward and measure, if we can, the progress Spiritualism has made during the past ten years. That there is less of the militant element among Spiritualists will be apparent to most observers, but this is chiefly due to the decadence of active opposition which has taken place, owing largely to the increased recognition of phenomenal facts, which has lessened opposition and left the fighters at liberty to pursue their path comparatively unmolested. That phenomena called spiritual did occur, had been tacitly admitted by the psychic science researchers ten years since, and the question to be determined was the cause of it. Telepathy and the subjective mind (or subliminal self), were the two favorite theories, and everything that appeared to substantiate them was eagerly appropriated; but incidents occurred that would fit in with neither, and evidences inconsistent with them accumulated. One of the most careful and respected members of the London society, Mr. F. W. H. Myers, found in the "MS." of his deceased friend (Wm. Stainton Moses, M. A.), which had been left to him, such convincing evidence of spirit factors, that he was constrained to abandon the position he had tenaciously held for some years and accept the spiritual hypothesis. Professor Oliver Lodge, after a series of experiments, came to a similar conclusion. Professors Brofferio, Schiaparelli and other continental scientists almost simultaneously gave their adhesion to the spiritual hypothesis. Dr. Paul Gribier, director of the Pasteur Institute, openly avowed his belief—founded on experiment—in Spiritualism, and wrote a highly interesting book on the subject, entitled "Psychism." Professor W. F. Barrett, F. R. S., was equally outspoken. Lillian Whiting, the talented journalist and author, wrote numerous articles, embodying the most conclusive tests of spirit communion, to numerous American and English journals, and a volume, "After Her Death," containing a year's record of her experiences in communion with her dearest friend, a denizen of the spirit world. But the climax was reached when Dr. Richard Hodgson, the former secretary of the Psychical Research society and one of the staunchest supporters of its theories, announced to its members his conversion to Spiritualism through the failure of these theories to account for a long series of experiences he had had with Mrs. Piper, through

whose mediumship he had received convincing evidences that disembodied human intelligences had communicated with him.

Since then, however, Professor James of Harvard and Professor Hyslop of Columbia university have given in their adhesion to Spiritualism. All this has naturally shaken public skepticism and materially modified opposition, whilst the successful international congresses in London and Rochester, U. S. A., have called considerable public attention to the facts and status of the movement.

Here in Victoria, nothing phenomenal has occurred, the two principal events being the visit and public ministrations of Dr. J. M. Peebles, whose Masonic Hall lectures and press correspondence excited considerable interest, and more recently the visit and numerous lectures of Mr. W. J. Colville. But the growth of Spiritualism can not be measured by its surface manifestation; there is an undercurrent, not visible to the casual observer, that is gradually permeating society, modifying prejudice and directing the minds of many intelligent persons into spiritual channels. Liberal clergymen such as Mr. H. R. Haweis, M. A., of London, Rev. Minot J. Savage of New York and Dr. Austin, LL.D., of Canada, openly avow their belief in Spiritualism and extol its value, whilst the non-progressive theological opponents are necessitated to take shelter behind their last entrenchment (the devil!) a very unstable defence which few among them can have any solid faith in. With the decadence of prejudice, people are more open to suggestion, hence when Spiritualism is on the tapis curiosity is aroused to know something more about it, mediums are visited and books are read. If the inquirer is fortunate enough to meet with a reliable one of the former or an impressive one of the latter, he is well on the road to conviction. We know of numbers who have been convinced of the truth of Spiritualism through two of our local mediums during the period comprehended, and many whose reason has been satisfied by reading the standard scientific and philosophical literature of the subject. That in Victoria, and we might say Australia, we have been comparatively free from sensationalism, may be regarded as a blessing; and that many people are too credulous and accept Spiritualism on insufficient evidence can not be denied or prevented, but, as a whole, Spiritualism here stands on sound basis, and the average believer is prepared to give good reasons for his faith. For ourselves, whilst always hoping for larger results, we are well satisfied with the progress made and shall commence our fourth decade sanguine of greater progress in the near future.

OBITUARY.

Isaac Heinlen, aged 65 years, long a resident of Ashley, O., and beloved by all who knew him, passed to the life of the spirit on August 24, at his home in that village. He was a pronounced Spiritualist and an active worker in the cause at his home. His funeral, one of the largest ever held there, took place in the auditorium on the camp grounds, Sunday, August 26, Willard J. Hall officiating.

Near Pennville, Ind., August 24, 1900, Mrs. Flo. Brown, wife of L. R. Brown, aged 40 years. Of her life it is said "she never had an enemy, was a true Spiritualist and consecrated her life to the exemplification of its pure and exalted teachings. Services were conducted by the writer at West Grove chapel on the 26th inst. before a large assembly of sympathizing friends.

C. N. HILLIGOSS.

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SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

BY C. S. CARR, M. D., Columbus, Ohio, *****

DR. TALKWELL'S SECULAR CHURCH.

A Creedless Religion at Work.

It is Monday morning and Dr. Talkwell is seated in the little study which forms a part of the vast church building over which he presides. It is the same study where, a little over a year ago, the doctor formally presented his resignation to the official board of his church. It was here in this little room where his church brethren met him and listened with astonishment to his reasons for resigning as their pastor; that according to his later reading of the New Testament he was not a Christian minister, and was unwilling to be posed as such any longer; that their so-called church was only an institution of public instruction; that there was no parallel between the life he was leading and the life Jesus outlined for his disciples.

There was no attempt on the part of Dr. Talkwell to deny that he had been doing a good and useful work, but he was fully satisfied that the work he had been doing was not the work of a Christian minister. Therefore, he had resigned, in order to escape the inconsistency of pretending to be doing what he was not doing. He was even willing to continue speaking from their pulpit, if they were willing to lay aside the notion that they were making any pretense of doing the work of a Christian minister.

After some talk it was finally agreed that he was to spend his time visiting about the city, doing as nearly as he could the work of a Christian minister, and reporting every Sunday morning from his old pulpit the things he had seen and heard during the week. They were to drop the title "Christian church" and assume the title of Board of Popular Instruction.

All this happened a little more than twelve months ago. An eventful year has passed. Many changes have been wrought, the most of which were not anticipated or expected by the doctor. One of the changes was in the doctor himself. He had lost that effeminate, clerical, scholarly look, and in its place he had acquired a virile, sun-burned, muscular appearance. In place of the affected smile, and the over-anxious effort to be pleasant, of other days,

was a frank, straightforward look of honest interest and sympathy. All this had been brought about unconsciously by his daily contact with the world of real facts.

Although it was Monday morning it was not a blue Monday, as it used to be in the old days of his sermon making. His Sundays nowadays were indeed days of rest, days of sweet communion and quiet intercourse. After making his Sunday morning report of his week's experiences, which was entirely extemporaneous, he was free to spend the rest of the day at home, at the parks, or at some place of popular amusement, as he chose. Thus it was that Monday morning found him fresh and vigorous, ready for another week's investigation and service.

He had finished reading the letters brought by the morning mail, and was about to leave his office, when he was detained by a visit from the same committee that had visited him in this same place over a year ago. A spectator to both of these visits must have been struck with the change in them, as well as the doctor. The off-hand, hearty, familiar greetings were in strange contrast to the obsequious, deferential, stilted manner of the committee one year ago.

Between these men there had sprung up a comradeship, a real honest human friendship, the fruits of a year's close partnership in hard, practical work that commended itself not only to their hearts, but to their heads as well. No one would have suspected any of them of being pious. Their manner and talk was like men who were on terms of absolute equality and had some real business to perform, of which they were neither ashamed nor proud.

"Before we begin the business that brought us here this morning," said the spokesman of the committee, "we wish to congratulate you, doctor, on the services in our church last evening. Never, in the history of the church, has there been such an impressive service, in the presence of such a large and varied audience. It is simply gratifying and surprising beyond words. The change that has been coming over our whole work is something that has been as unexpected as it is inspiring. When you first proposed to introduce the amateur drama into

our church I am free to confess that I was somewhat shocked and puzzled, but the outcome fully justifies your judgment and sagacity. When I saw the drama last evening, in which the ancient Prophet Jeremiah and his mission to the generation in which he lived was brought out with such startling reality and force, it seemed to me I never heard a sermon before; and when I looked around upon the vast audience of new faces, and saw on the stage the earnestness and dramatic ability of the young people who presented the play, I could scarcely keep from shouting 'Hallelujah,' as the old evangelical revivalists used to."

"Well," replied the doctor, "I do not think you ought to give me credit for all this, or even a small portion of it. I had no idea, when I resigned as pastor of your church, what our work was coming to. I simply was forced by my conscience to take the step that I took then. I had no idea where it would lead to. I supposed, of course, that it would lead to the abandonment of our church work and to my own obscurity. But little by little this thing has forced itself upon us and we have under our charge today a church work one hundred times larger than it would have been had I continued in my old way. The people flock to our church in large numbers, people who could not have been persuaded on any pretext to have attended our church before. And then the people who are earnestly at work could not have been induced to take up any sort of church work before. This came to me as unexpectedly as it did to you."

"But," spoke up one of the committee, "the peculiar feature of the work that surprises me is this, the religious fervor of it all. It struck me at first that whatever success might attend our departure from the ordinary methods of church work, at least we would be likely to lose the religious spirit, but not so. Our church work, as it is now, divides into three departments, the department which consists of your reports; the musical department, in charge of a musical director, and the dramatic department, in charge of a dramatic director—all seem to be inspired by a real, genuine religious fervor. Never have I attended better meetings than have been given under the musical department, in their sacred oratorios, operettas and popular concerts."

"And the same is true of the sacred dramas that have been presented from time to time. And as for your Sunday morning reports, no more solemn, intensely religious meetings have I ever attended than some of these reports have produced, and it is all so unexpected, so unintentional. It seems as if the occasion itself furnished the religious zeal and devotional spirit, without any wish or premeditation on the part of anyone."

"Yes," replied the doctor, "I have noticed all that, and I assure you, brethren, that I am profoundly grate-

ful to God for the way in which His spirit had led us in this work. The first few feeble steps I took in this direction I had very little faith. I was concerned not only for the welfare of myself and family, but for the future prospects of the church. But I could not do otherwise. My conscience would not allow me any longer to pose as a Christian minister, while all the time I was nothing in the world but a well-paid, well-kept gentleman of fastidious tastes and luxurious habits. Why, brethren, I would not exchange one day of my present religious faith and happiness for all of the make-believe, sermon-writing and book-reading religion that could be crowded into a year's experience. I have tried both, I know exactly what they are."

"And then," spoke up another member of the committee, "consider that we have been trying for years to get certain of the young people interested in our work, and how impossible it seemed to be, and even those few who did come there seemed to be nothing for them to do. It was perfectly pathetic to attend one of their so-called young people's meetings, and hear them try their best to talk about nothing, try their best to have a meeting when there was no rational reason for their having one. But how the enthusiasm, the multitudes, the fervor, the activity, the exuberance of the young people's work connected with this church! Why, our church is the busiest place in this city. Scarcely a day or evening passes in which there is not something well worth anybody's time to attend, and it is not simply young people's work, either. Old people, middle-aged people as well, find something to inspire, interest and console."

"Yes," replied the doctor, "all you say is true, but we should carefully guard against ascribing the paternity of our success to any individual. We, none of us, foresaw or contrived it. It is simply this, we have followed the leading of the Spirit. It has led us into a larger work than we knew of. There is a still larger work for us. If our success has only confirmed our faith in the leading of the Spirit, so that we shall be willing to go wherever it leads, then indeed our success will be valuable to us. But as you came in you spoke of some business that you wished to transact this morning. To what did you refer?"

"It was about that saloon affair that we wished to consult you. You know it was mentioned some time ago that if we could open, in some favorable locality in the city, a place resembling a saloon, and provide it with attractive features somewhat similar to a saloon, that it might lead to a good work. We have been talking the matter over, and investigating other enterprises along this line, and we have reached the conclusion that such a thing might be made to work. We thought we would consult you about it this morning."

(To Be Continued Next Week.)

DIFFERENT RACES SHOULD LIVE APART.

There are four distinct races of men on this planet. These races have been classified by ethnologists under the names Caucasian, Mongolian, Malay and African. Some ethnologists classify the Indian as a distinct race, but the majority of scientists regard the people of India and the aboriginal tribes of America as branches of the Malay race. I think there is good ground for this, both in color and mental characteristics.

The white people are all classed as Caucasians, the yellow as Mongolians, the brown, or dark red as Malayan, and the black as Africans.

Difference of color is the more obvious thing by which the races are distinguished but there are other physical characteristics recognized by ethnologists in classifying the different races of the genus homo.

Phrenologists accept the classification of ethnologists as correct, as far as it goes, but they recognize distinct mental differences of far more importance than physical characteristics. It is in mental endowment that the white race, the Anglo-Saxon branch of it especially, ranks above the other divisions of the human family so greatly as to justly entitle it to the proud position it holds, as the superior, the dominant, the progressive race. It is a race of scientists, philosophers,

statesmen, mechanics, merchants, explorers and warriors. It is egoistic, aggressive, enterprising to a degree that no other race approximates; hence it is the conquering race.

All power is mental. This fact is stated in the proverb "Knowledge is power," hence the knowing race is the dominant race. From these premises it is a legitimate deduction that no other race can live with the Anglo-Saxon, except in a subordinate relation, as slaves, surfs or servants.

This is an axiomatic truth not only, but it is established by the facts of history. If therefore the inferior races are to have continued existence and the right to life, liberty and the pursuit of happiness, they must be allow-

ed to remain in their own native lands and under their own social, political, industrial, economic and religious systems. The effort to reduce the aborigines of America to industrial slavery proved a failure, hence the extermination of that branch of the Malay, or Indian, race was inevitable unless the white man would leave him in unrestricted possession of his native land, and in the enjoyment of that freedom which nature and nature's God had bestowed upon those children of the forest.

The American Indian is largely endowed with the phrenological organs of firmness and self-esteem, hence he prefers death to slavery. It is these faculties that prompt him to resent

insult and fight for his rights. The popular opinion that the Indians are a war-like race is erroneous. General Harvey is sustained by the history of this country in his widely quoted statement that "every war between the whites and Indians has been forced upon the Indians by the whites," and he adds: "In every case the Indians were in the right and the whites in the wrong."

This could truthfully be said of all the wars between the Anglo-Saxon and other races. They have been wars of aggression on the part of the dominating race and of defense by the other races, and in almost every case they have ended in conquest of and political supremacy over the colored peoples by the whites.

History is prophetic, hence it is safe to predict that China will be conquered, its government overthrown and its people forced to submit to Anglo-Saxon rule, or perish before Anglo-Saxon civilization. The dominant race is nominally Christian, but its spirit, its policy and its methods are un-Christian. The Christianity of Jesus and Paul had as its fundamental principle the universal fatherhood of God and universal brotherhood of men, with love as the bond of union, and service the law of social life. Jesus said: "Let him who would be greatest be servant of all," and Paul said: "The strong should bear the burdens of the weak." Henry Ward Beecher spoke truly when he said: "The practical effect of the Gospel of Christ would be to overthrow our present civilization." This being true, our civilization is not Christian, but pagan. In fact, the nations claiming to be Christian have less of the spirit of Christ than those they denounce as heathen. We are either self-deceived, or else we are arrant hypocrites in assuming it to be our mission to Christianize the Chinese, the Hindoos and other heathen peoples. Our methods show the absurdity of our pretensions, and reveal the animus of our purpose. That purpose is political domination as a means of commercial robbery. This is the real reason why we are fighting the Filipinos.

T. A. BLAND, M. D.
Chicago, Aug. 13, 1900.

PRICE REDUCED TO 25 CENTS.

The Medium's Guide.

By M. Theresa Allen, M. D.

This work is the result of many years of careful study, observation and experience, and is designed to be a standard text-book on the subject of Mediumship. The instructions are clear, concise and helpful. No one can study them without feeling a deeper interest in spirit mediumship and seeing the way clear to its development. The explanations are such as to inspire a greater confidence in angel guidance and a deeper love for spirit communion and Spiritualism. In giving these lessons, the guides have endeavored to clear the field of mediumistic attainment from erroneous assumptions on the part of imperfectly developed mediums, and have paved the way for a scientific and rational position in mediumship and psychical phenomena—from the first faint impression perceived to a fully developed and enlightened state for spirit communication. (Price 25 cents.)

A fine portrait of the medium forms the frontispiece. For sale by the Light of Truth Publishing Company.

IMPRUDENT MARRIAGES.

This little book by Robert Blatchford, author of "Merrile England," is an answer to the common argument that if all laborers would be industrious and economical and avoid imprudent marriages, everyone would be prosperous and happy. There is not much left of this argument when Mr. Blatchford gets through with it. His conclusion is that if the state of things in England today is such that a man willing to work must be denied the joy of honorable love, marriage and children, then the state of things in England they will not do. The booklet makes interesting reading in America as well, and it costs only five cents. Light of Truth Pub. Co.

FREE SPEECH.

Z. C. Ferris.

Editor Light of Truth.

I am free to confess that I was strongly impressed by the masterly argument of R. E. Angel as to the right attitude of Spiritualism, and Spiritualists as such, toward the work of civic regeneration. I pronounce it at once simply sensible and brilliantly comprehensive, and readily concur in that view for the main part. After all, the actual "dirty work" of the social housecleaning must be done by another organization.

There is one question in connection, however, that I would yet propound, and that is: If the function of religion is not to apply the touchstone of conscience to the affairs of men, be they civic or private, what place of actual usefulness has it in this world? There is a widespread and growing conviction among the masses that religions of all kinds belong to the same class of things as the vermiform appendix, for instance, which also has no discoverable function of usefulness in the economy of humanity. It seems to me that after all, the real question before the house is as to whether or not this judgment is correct.

Nevertheless, there is, no doubt, a sensible limit to the application of the logic that would lead religion into too intimate identity with secular affairs. The attitude of socialism to Spiritualism, I expect, is about this: If you are in sympathy with our principles and purposes, i. e., as many as are socialists, come and help us as such. For my part I have never taken the ground that Spiritualism should go into politics. But I insist that what Spiritualism has to do with, intimately and fundamentally, is the philosophy of life, and the question as to whether it shall remain scientifically animal, or return to the human.

Socialism, as the sister truly says, is inevitable, and must of necessity work itself out. But it implies an ethical awakening, and herein is the wherefore of my appeal to Spiritualists. Socialism is the legitimate heir of capitalism and will inherit as surely as the years roll round. Now socialism, like capitalism, is purely materialistic and selfish in its postulates. Ethics, to both, is simply intellectual cognizance of the selfish, animal trend, with no implication of moral potency or responsibility. I speak of the postulates of the philosophy. Not that there is any lack of the altruistic spirit actually manifested, but the moral factor, conscience, is left out of the calculation.

Now, without a powerful exercise of this neglected factor, mere economic necessity is likely, nay sure, to miscarry. The case is this: The mere falling of a brick house upon a man does not necessarily cause him to look out and save himself, unless he have the acuteness to take the tumble. Hence the awakening of this acuteness is the very essential part.

There are many who are honestly disgusted with politics, and no one can blame them, for there is plenty of cause for disgust. But what other remedy can anyone see than "the hair of the same dog" intelligently applied? It is to be feared that many of those who affect to be so squeamish about politics simply object to having it laid close to conscience, while they are up to their ears in politics of a different moral stripe.

Now why this tempest in a teapot because the conscience of some editors and speakers cry out? Is not this a land of free speech? There is not an editor or a preacher in the land but claims the right to express himself upon any and all subjects. And they

are doing so freely. Many, very many of them under the direct pecuniary influence. Here is a specimen that happens to fall under my eye. A wolf in sheep's clothing purporting to be an agricultural journal has this to say anent the penchant of the American voting king for being led by the nose by political harlots of the "two great" brand, so proverbial no less at home than abroad for venality and duplicity.

"Among the strongest ties that man acknowledges," says this one, "are his political affiliations. He may find fault with his party and denounce the action of political leaders, declaring they are ruining the country and destroying prosperity, but when the time comes he votes for his party, hoping, no doubt, the leaders will have been frightened enough by his threats to do better next time." * * * "No one doubts that the rank and file of all political parties is honest and honestly desires that the country should be well governed. This being the case," concludes this logician, "the question of reform does not fall to new organizations for settlement." How plainly does this editor express to the understanding mind that he cares not a straw which band of the hired pipers we dance to, so we stop our ears to the new altruistic music that he instinctively feels to be the song of the morning that will scare away the bats and owls, and the vampires that fatten off the blood of ignorance and helplessness. How plainly does this one wince and cry out: "Stick to the old parties, boys, and measure your strength one against another for mere partizanship's sake, for that is the only salvation for such as we." Thus are the devils first to acknowledge Christ, by resenting him. "Let us alone! What have we to do with thee?"

This editorial is not quoted from because there is anything particular about it, but on the contrary because there is nothing particular about it. It is offered as a fair specimen of a numerous flock of birds. Ten thousand editors today are mopping their "honest" brows, and pegging away at just such, to earn an "honest" dollar. Nor does it matter an iota whether they purport to be agricultural, childrens, family or religious journals, they are not above turning an honest penny in that way for the sake of confining themselves to their specialty.

Now, if the Uriah Heeps and the Gradgrinds are so free to talk, nay, making a business of it, why not David and Tommy Traddles? The Judases and Benedict Arnolds are accorded free speech without a question. Why, then, should the awakened conscience alone be muzzled? If an organization contemplates breaking itself to pieces because some of its editors and speakers have the courage to voice their conscience is it not evidence that there is a weakness somewhere that should be eliminated? It strikes me that there must needs be some dry rot about a thing that would snap for so slight a cause.

"Watchman, what of the night?" Shall the future have a religion? Shall the religion of the future be alive to the function of its usefulness the duty of keeping awake and alive the human conscience?

Presumption.—When I went to arrest the cashier I found him defiant.

"What evidence have you," he demanded, "that I am superintendent of a Sabbath school?"

"The shortage in your accounts," said I, quietly.

I think the fellow was staggered by this, for he trembled as I snapped the bracelets on his wrists.—Detroit Journal.

BE JOLLY!

B. F. Sliter.

What's the use of looking sad?
Be jolly!
What's the use of getting mad?
Be jolly!
Life's too short to spend in strife—
Beating brother, scolding wife.
Be jolly!

What's the use to pout and frown?
Be jolly!
Why turn good things upside down?
Be jolly!
Death is sure to come some day,
Why not laugh then while we may?
Be jolly!

Why go grunting 'round like swine?
Be jolly!
Why your dearest friends malign?
Be jolly!
You were made to be a god—
Lift the fallen from the sod.
Be jolly!

Why cause other folks to grieve?
Be jolly!
Why cast-down, oppress, deceive?
Be jolly!
Take your brethren by the hand,
Lift them up until they stand.
Be jolly!

Don't traduce your neighbor's name—
Be jolly!
Don't on others heap your blame—
Be jolly!
Love is better far than hate—
Better than than reprobate.
Be jolly!

Life is sweet if not abused.
Be jolly!
All are good if not misused,
Be jolly!
God is gracious unto all—
Live as though you heard Him call.
"Be jolly."

INTERVIEWS WITH SPIRITS.

By Spirit Samuel Bowles—Mrs. Carrie E. S. Twing, Medium.

207 pages, 8 vo; paper, 30 cents; post, 4c. If one wishes to learn how spirits live and how social life and education are carried forward in the spirit world, he should read this book.

Mr. Bowles had a happy faculty while on earth for writing pen pictures of events. In this work he shows the same skill in presenting pen sketches of life in the spheres.

He visits over 60 spirits in eight different spheres, describes their homes, their occupation, their mode of life; he converses with them and reports their conversations in a colloquial and dramatic style which is very fascinating. For sale at this office.

HEREDITY AS SEEN BY THE SPIRITUAL WORLD.

By Gilbert Haven, late Bishop of the Methodist Episcopal church. Price 10 cts; postage 1 ct. Contents: New Phases of Mediumship—The Sing Sing Prison—Stirpiculture—The School of Heredity—The Wolf Child—Story of the Woman Who was Locked by a Drunken Man; the Effect on Her Unborn Child—Schools in Spirit Life for the Education of Deaf Mutes—Inherited R. I. Glons—Elephantiasis. This very important pamphlet upon Heredity, as seen from the spirit life, was written automatically by the hand of Mrs. Carrie E. S. Twing. It relates valuable experiences, showing the lasting effect of environment during the gestative period and the persistence of heredity; often reappearing in alternate generations for many decades. Young mothers especially should study this work. By heeding its suggestions, many errors in the generation and development of offspring may be avoided. Light of Truth Pub. Co.

CONTRASTS IN SPIRIT LIFE, ETC.

Recent experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price 30 cents; postage 3 cents. Samples of Contents: Mr. Bowles Interviews a number of noted clergymen, etc. Rev. Wm. B. O. Peabody (Unitarian), late of Springfield, Mass., Mr. Bowles' former pastor; Dr. William E. Channing; Jonathan Edwards; Joseph Smith, founder of Mormonism; Hosea Ballou; John Wesley, the founder of Methodism; Rev. Michael O'Connor, a Catholic priest; Bishop William Heathcote Delancy; Rev. William Miller, the founder of Second Adventism; the Buddhist Heaven; the English language extending among the spheres. Mr. Bowles visits Achsa W. Sprague's home in the Fifth Sphere, and pays another visit to Prof. Faraday. For sale by Light of Truth Pub. Co.

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.

WILLARD J. HULL, - - - EDITOR.

Vol. xxvii. Sept. 8, 1900. No. 10.

TERMS OF SUBSCRIPTION.

One year \$1.50
Six months75
Three months35
Single copies05
England or Europe 2.00
India or Australia 2.50
Obituary notices of five lines inserted free; 10 cts. per line over that number.
Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 21 Union Square, and F. P. Evans, 103 W. Forty-second street; Cincinnati, The Cincinnati News Co., 127-9 Shillito Place; Chicago, Chas. McDougall & Co., 55 Washington street.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

There are 19 female "Your Majestys" swishing around on thrones in Europe, Asia and Africa. Eleven of them use tobacco.

The proper study of mankind is man, says Pope, but the trouble appears to be that mankind is all the while using improper methods.

Brother Bach, of the Sunflower, is slowly recovering his health and is able to oversee the work in his office. This will be welcome news to his hosts of friends.

Every child of earth has spirit guides and watchers; some have high and ancient beings as monitors. To these celestial souls the vicissitudes through which their mortal charges pass are as puffs of summer wind among the leaves. They know the ultimate purpose of life and although they may not always impregnate their mortal charges with the knowledge of it, the future is safe, and they wait, undisturbed by storm or calm, the awakening period of selfhood and illumination that comes to all men.

Love and wisdom are compliments of each other. Where wisdom is established in the life love rules above all the other faculties. The war between intellect and love is due to the want of wisdom. The wise man is the loving man, and he is the intellectual man also. Intellect alone and unaided by love leads the mind into all manner of sophistry and skepticism. Intellect is the cold, calculating, repellant side of man's mentality. Love is the warm, magnetic, responsive and devotional side. Wisdom is in both intellect and love, but love becomes the crown of the faculties when wisdom governs the intellect, the emotions, and the passions.

THE MILLIONAIRE.

PUBLIC OPINION.

The struggle now is between brawn and brains, cunning and strategy. The masses are coping with a leviathan. The problem is the eternal NOW. It is forcing itself. It is not a matter of choice, it is compulsory. Public opinion is demanding discussions upon those subjects which have produced it. Public opinion is the product of events. The new thought is a reflection and an interrogation of it. The moulder of public opinion is a Plante-genet. The newspaper is, in this respect the tyranny of soothed king-craft. These avenues of intelligence, owned by lackeys and controlled by despots presume to shape events, economical, political and industrial. They do so in the same sense that the electric chair shapes a strapped victim for eternity.

THE EVOLUTION OF THE MILLIONAIRE.

In viewing the outworkings of modern civilization, the millionaire is seen to play an important part. His evolution began some 50 years ago. In 1850 there were no millionaires in the United States. The millionaire is the outgrowth of an intuitive sense which has guided certain men in taking hold of particular opportunities. They saw the necessity for utilizing nature's products and the toll of men. They met great opportunities with great plans, far reaching resources and commercial cunning. The principle of co-operation has been taken by them and prostituted to the purposes of illegitimate combination. To combine small enterprises into a single enterprise is the great force used in these particular opportunities, in subjugating natural wealth to the lust of private gain. The people have allowed this to be done. The millionaire is a product of events. The events form the bastardy of social economics, and of course the millionaire is illegitimate. The people are responsible for him. He is only performing his part in keeping up the extravagances and penury of the national life.

THE TRUST.

The combinations called trusts, syndicates, railway corporations, mines, milling, shipping and the like, with which the millionaire is more or less identified, are all the abortive progeny of a true economic system. There could be no great public improvement, no enterprise having a betterment for the wage earner without the principle underlying the projects and schemes these corporate bodies have in view. The abuse of this principle constitutes the illegitimacy of the work. The trust per se is an economic principle. The production of manufactured articles, the building of steamships, the erection of enormous buildings, elevators, warehouses, factories, etc., come on by reason of the efficiency with which they can be handled and operated under the principle of the trust, or combination. Small concerns go to the wall because they cannot compete. The trust kills competition where a sordid gain is the motive. This is right and just. But the trust is in bad odor because it is illegitimate. We do not condemn wedlock because children are born outside of it. No more do we condemn the trust principle because men are cunning enough to prostitute it to their own uses.

THE MILLIONAIRE A NECESSITY.

The millionaire then, is a necessity by virtue of certain causes erroneous in their nature. Correct the causes and the millionaire is abolished. The

land, including the natural sources of wealth is the store house of the people. Were this truth taken into consideration in the matter of conferring powers upon individuals there would be a different complexion on the face of political economy. But the slavery engrafted on the people and the stupefaction of sense when dealing with it, preclude any relief now. The fact that wealth produced by toil yields a surplus that flows constantly in a channel directly away from those to whom it belongs is recognized by millions of people seemingly helpless to stay the tide.

THE DUTY OF THE STATE.

The millionaire's position in the monetary and industrial system can not logically be disputed when viewed from the causes out of which he has sprung. The causes are wrong. He is simply an object lesson. His operations are the kindergarten of the true economic university. He demonstrates as an individual the practicability of a principle which would enhance the happiness of all the people if taken in hand by them. How far the state may in its sovereignty arrange any system for the better equalization of toil, production, and wealth cannot be limited nor its power in that direction challenged. All power inheres in the people. The people create the state. Under an altruistic or national stewardship of the sources and appliances of wealth there could be no millionaires. They now amass their gigantic fortunes and consequent power by virtue of a freedom which the state guarantees. To say that the state is not entitled to the power of directing how those fortunes shall be disposed, especially after their holders have died, is to say that the state had no right to protect them in their accumulations. The social wealth, that portion accruing from the control and operation of public lands, patents, railway and other franchises, etc., should be diverted into the treasury of the state. There is where it belongs. Millionaires, trusts and corporations do not produce it. It is the unearned increment which wealth attaches to itself. It is the unearned increment of wealth that makes the millionaire. In the light of the state's duty the millionaire is a steward whose office expires when he ceases to breathe. Andrew Carnegie says that the tax on inheritances is "of all forms of taxation the wisest. Men who continue hoarding great sums all their lives, the proper use of which for public ends would work good to the community, should be made to feel that the community, in the form of the state, cannot be deprived of its just share. By taxing estates heavily at death, the state marks its condemnation of the selfish millionaire's unworthy life."

The most wanton uses of physical force are but products of anterior conditions and their perpetuation. They are being used to their limit in carrying forward the principle of brotherhood. Thus love works through hatred and makes might eventually right.

What are the holocausts of rapacity in man, what are the splendors of his genius compared with the purpose that wheeled earth into form for his habitation and his theater of action? Above nations and civilizations works the Almighty purpose of their being.

We are in need of a few copies of Light of Truth of August 4. Those having them on hand with no use for them will confer a favor by sending them to this office.

See our New Premiums.

COLONEL S. P. KASE, DECEASED.

Colonel Simon P. Kase, a pioneer Spiritualist, passed away at his home in Philadelphia August 26, aged 86 years. Colonel Kase was a remarkable man in many respects. He was acquainted with President Lincoln and knew many of the inside details which by aid of spirit communication led up to the emancipation proclamation. He was a good friend to mediums, some of whom proved ungrateful, but his own faith in the integrity of spirit return never forsook him. His elegant home was the resort of many distinguished men and women who investigated Spiritualism there through mediums he entertained. The investigation of Spiritualism by President Lincoln is described in a pamphlet which Colonel Kase issued some years ago. Business reverses impaired his fortune in the latter years of his life, but through it all he maintained a calm and equable temper. He was prodigal in hospitality and good fellowship and left behind him a valuable earthly career.

IT WON'T CUT ANY FIGURE WITH THE KING.

A cable dispatch from Rome says a circular note from the Vatican has been sent to all Catholic governments declaring that the pope renounces none of the papal rights over the Rome provinces, and that until Italy recognizes the holy see the pope will recognize the new king only as king of Sardinia.

Says one poor, blind soul: "I would give anything in the world, did I own it all, to believe and see as you do. Why can't I take hold upon these principles? Why can't I be a Spiritualist? I have tried hard enough, God knows."

But she had been reared a Baptist. Paint if applied assiduously will cover the spots on a leopard, but the spots are there nevertheless.

Truth is gauged by the powers of perception and these are determined by environment and association. Change these for the better and a higher concept follows. Abstract ideas possess and manifest through mind by virtue of its organization. They are never higher than the calibre of the mind force.

Alexander, the conqueror, once said to Aristotle in reproaching him for publishing his philosophy: "I would rather surpass mankind in knowledge than in power." This shows we moderns that besides having little that is new the rush for power and profit exhibited by us probably calls out some disgust on the part of Alexander.

We are all in the world for some purpose and there is no reward nor punishment for acting out the purpose. There is only cause and consequence. To find the purpose of life is, generally speaking, to live it intelligently and along lines of the least resistance to obstacles in the way.

There was one thing Mr. Huntington was quite considerate about when he took his departure on a voyage of discovery with the only Democrat worth speaking about, Death. He left his fifty odd millions of dollars behind him.

If more parents were sent to reform schools, more children would escape them.

See our New Premium offer on page 5.

THOMAS A. EDISON ON THE GOD IDEA.

Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big engineer who is running this universe. Why, after years of watching the processes of nature, I no more doubt the existence of an Intelligence that is running things than I do the existence of myself. Take, for example, the substance water that forms the crystals known as ice. Now there are hundreds of combinations that form crystals, and every one of them, save that of ice, sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes and oceans, as fast as it froze, these places would soon be frozen up, and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets. "Would you not call this intelligence the Creator?" was asked. "No," said he, quizzically; "now you are leaving science and getting into the meshes of logic. Nature doesn't spell creator for me, though it does spell mind."

With vast areas of land in the west that by the expenditure of a few million dollars for irrigation would sustain millions of white men in comfort and happiness;

With the slums of our cities crowded with men and women and children who clamor for the education that will fit them for citizenship in the republic;

With public improvements, roads, bridges, etc., imperatively needed even in the oldest and most thickly settled parts of the country;

With taxes pressing heavily upon those least able to bear;

With opportunities for the expenditure of every dollar of surplus money in advancing the enlightenment, the comfort and the civilization of the masses of the people who live in these 45 states—

We are spending \$713,000 a day, according to official figures, upon war.

Is this good sense? Is this patriotism? Is this glory? Is this duty? Is this destiny?—New York World.

The last issue of our esteemed contemporary, the Banner of Light, inaugurated its eighty-eighth volume. There is no questioning the fact, from our point of view, that the Banner is improving great opportunities and advancing Spiritualism. Brother Barrett and his co-adjutors have caught the infection of love and wisdom, the consequence being that every issue of the paper is a tonic, and a promise of better things. The Light of Truth extends right hearty compliments to the Banner on its ripe age and great usefulness.

It is not what a man takes, but it is what he gives that defiles him. To the pure in heart all things are pure, and to the evil in heart all things are impure. The use, not the mere possession of a thing or a faculty, makes for its weal or woe.

A judicial decision that a 50-year-old man's life is worth only two-thirds that of a 35-year-old man would, if carried to its logical conclusion, make a centenarian pay for being alive over time.

THE PAINE MONUMENT.

The Truth Seeker has the following anent the proposed removal of the Paine monument at New Rochelle, N. Y. We are glad to hear that assurances have been given to those interested that the monument will not be moved.

"The New York Evening Post of August 18 says: 'The admirers of Thomas Paine are troubled at the proposed disturbance of the monument to his memory, now standing on the edge of North street, New Rochelle. The plan of street improvement in New Rochelle contemplates the widening of North street, and the monument stands upon ground that will form part of the widened thoroughfare.' The Post's information is belated. Paine's admirers have felt some solicitude on the subject, but now have the assurance that the monument will not be disturbed."

The Ingersoll Memorial association, at Peoria, Ill., has decided that the monument to be erected in memory of the great Agnostic shall be a bronze statue of heroic size on a granite base. We don't go much on monuments. Of course it is well to take care of those already in the air and not altogether inscribed with lies. But Ingersoll's monument was his grand life. There were few lies in it, and the chances are that these would find no place in granite lettering marks, while that which will be placed there will probably disgust Ingersoll more than anybody else.

Great men are the heroes who have freed the bodies of men; they are the philosophers and thinkers who have given liberty to the soul; they are the poets who have transfigured the common and filled the lives of many millions with love and song. They are the artists who have covered the bare walls of weary life with the triumphs of genius. They are the heroes who have slain the monsters of ignorance and fear, who have outgazed the Gorgon and driven the cruel gods from their thrones. They are the inventors, the discoverers, the great mechanics, the kings of the useful, who have civilized this world.—Ingersoll.

Spiritualism teaches that soon or late, for time counts nothing in the moral consciousness, every intelligently directed right or wrong of the life must be weighed in the balance of strict accountability.

The word Ohio originates from O he-zah of the Wyandotte Indian dialect, which means "something great." Is it possible there is any connection between this and Mark Hanna?

These be the days when the politician is exceedingly anxious about your health and prosperity, you voting kings!

Most of the failures in life are made by people who work their desires instead of their talents.

Keep a tight grip on your purse when a man tells you how pious he is.

It may turn out that the Chinese Lie Hung Chang.

The quality of our lives is determined by what we love.

See page 5 and read adv. of our New Premiums.

We have passed the milestone of Biblical controversy. Moses Hull's great work, "Our Bible: Who Wrote It, When, Where, How," is The Light of Truth's stake in that field. Now let us move forward.

THE PITH OF EDITORIAL WRITINGS THIS WEEK.

The harmonious use of any power comes from study, cultivation and wise discrimination. In the spiritual sense, all are criminals, for through weakness and ignorance all do wrong, until they learn to attune their souls to harmony, instead of making discords. There would be as much wisdom in killing ignorant performers on musical instruments, as there is in killing those who do not control their physical instruments in harmony. Education in the laws of harmony is the only preventive of crime.—The Universal Republic.

"On the first day of the orthodox Easter there were solemnly burnt in the courtyard of the Metropolitan cathedral at Jassy, Roumania, the works of Kant, Spinoza, Schopenhauer, Renan, Max Nordau and others. The auto da fe had been previously announced, the reason given being that these writings were anti-religious and dangerous through the views which they propagated."

The church used to burn the bodies of heretics and then preach their souls to Hell. Now, they only burn their writings.—The Temple of Health.

We regard suffering, labor and poverty as synonyms of ignorance. We suffer, labor and are poor because we lack knowledge. But to know a thing is not enough; there must be also doing. Truth must first be cognized by the intellect; but if it stops there it will be like the barren fig tree. It must be evolved from the intellect into the material body, and manifested in health and strength. Into our labor, manifested in abundant leisure, and it should materialize in our economies in the form of opulence. We ought to keep our feet firmly planted on the earth; but we need not burrow in it.—Religio-Philosophical Journal.

The committee appointed by the late Presbyterian general assembly to revise their confession of faith are now, as we write, in session at Saratoga. By terms of the instructions adopted at St. Louis they are:

"To consider the whole matter of a re-statement of the doctrines most surely believed among us, and which substantially are embodied in our confession of faith."

"That this committee be enjoined diligently to pursue the inquiries, seeking light and knowledge from every available source, and to report to the next assembly what specific action, if any, should be taken by the church."

It is sincerely hoped they will eliminate infant damnation from their cruel creed, even if they do retain a blazing hell for the parents; for it is a saddening sight to see Rev. Hillis "shaking his fist in the face of the eternal" because of his abuse of the babies.—The Progressive Thinker.

With this issue the Banner of Light enters upon its eighty-eighth volume. It greets its patrons with the same precious gospel with which its pages have been filled for nearly forty-four years, and as proudly proclaims today the glad tidings of spirit communion as it has at any time in its long and useful career. Among its contributors can be found the names of many of the pioneer workers in Spiritualism, as well as writers of modern times whose words are freighted with the wisdom of the higher spheres for the enlightenment of the nations. Spirits in and out of the form unite in testifying that the Banner of Light still has a work to do in the direction of giving the world a clear perception of what constitutes true religion. Teachers on both sides of life do not hesitate to state that the old reliable Banner has but begun its career on earth. So long as there is mental or spiritual darkness hanging over the souls of men, just so long will the Banner of Light be needed to aid in the work of dissipating that darkness.—Banner of Light.

Helen Wilmans is nothing if not startling. When she ceases to startle—if ever she does—she will rock a cradle or subside into an arm-chair, and whisper, "Othello's

NATURAL X-RAYS.

We are now told that the same effects which Professor Roentgen produced with the cathode rays of a Crookes tube have been obtained by means of sunlight. Imagine a small courtyard, partly in the light and partly shaded. Exactly at the edge of the shadow a man is seated in a chair so that only his back is in the sunlight. With the camera in the shadow a one second exposure is made, and the result when the plate is devel-

opment's gone!" Her latest startle is the buoyant suggestion that it is about time we broke ourselves of the absurd habit of dying. Our ancestors could not help it. They knew no better. We do; or we ought to. Her general theory of a "dead" person is that it is a person which did not understand itself. Very plainly is this put:

The spirit of a dead person consists of the thoughts he had in this life; it is his thought life. It was created by his body and fed by his body, and its true mission was to have remained with the body always, thus banishing death. But it did not know this, and so there was a separation; the thought life left the body to perish. The body would not perish if the thought life remained in it; but the thought life must be more intelligent than the world has heretofore produced before this disintegration can be prevented.—Light.

The Sunday Companion has recently deemed it necessary to lift up its voice and cry aloud, and does so in the words of the Rev. Archibald Brown, the well-known and highly-respected pastor of the East London tabernacle.

In introducing the subject to the attention of his readers, the editor remarks:

"We are continually receiving letters from our readers which indicate that Spiritualism is rapidly increasing in this country. We therefore publish the following sermon, in the hope that it may answer many of the questions raised, and at the same time serve as a warning against this prevailing evil."

The spread of Spiritualism is truly phenomenal. From town to town, from village to village, the fire of its consuming truth is flashing, and wherever it reaches, commences to consume the error of the past with a vigor surprising to the supporters and preachers of the same.

The antiquated fire engines with which its opponents strive to quench its living flames are as useless as the garden syringes employed by our forefathers before the day of Shand and Mason.

If Spiritualists are at all inclined to despondency, it is only necessary for them to read the paragraph we have quoted above, and they will at once be relieved by the very evident anxiety of the good soul who penned the words, and who may be supposed to have a thorough insight into the inner workings of the Christianity of today.—The Two Worlds.

It must be frankly admitted that not infrequently a hodgepodge of neither Spiritualism, science, philosophy or common-sense is offered, which can only be described as a wonder to Gods and men! Unpalatable as it may be, yet the crux of the matter is this: so long as anyone, with or without a particle of inspiration, culture, or real knowledge, can pose as a speaker, and stand before us, or the world, as representing Spiritualism, our services will not meet the needs of the intelligent and spiritually-minded among ourselves, or attract the like outside our ranks. Inspiration is a blessed thing, and so also is education, while character and fitness are equal needs. But who is to decide on these qualifications? If we have a "church," where shall we find ministers or "exponents" for it? Nothing short of a national body can hope to deal in a satisfactory manner with the problems of education, probation, fitness and the acceptance of our advocates to represent us to the world on the one hand, or to satisfactorily minister to us, as a body, on the other hand. Finally, for the present, at least. Do those who are responsible for the conduct of our meetings,—i. e. "services," give our inspired and "controlled" speakers the needful conditions to enable them, or their spirit controls, to produce the best results? With no desire to unduly magnify our internal shortcomings, nor in any way to reflect on the army of faithful workers of all grades, does the Review deal with this subject, as above, but rather, and only, that we may take stock of our conditions, and improve upon them whenever and wherever possible.—The Spiritual Review, London.

oped is startling. The body is transparent! Not only can certain bones be seen, but also objects behind the body, the view of which should have been cut off. This result was achieved several times and with different subjects. (Originally reported in the *Moniteur de la Photographie*—taken from "Psychische Studien," April, 1900.)—The Psychic Digest.

Have you seen our New Premium offer?

CORRESPONDENCE

THE FIELD AT A GLANCE.

F. N. Foster is at the Marshalltown (Iowa) camp.

Dr. J. M. Peebles will attend the Minnesota State association meeting.

Jessie Hagan Brown, Miss Ault and Mr. Menough were the attractions at the Mantua Station camp Aug. 26.

Prof. W. F. Peck was re-elected president and Mrs. Stella Fisk secretary of the Mississippi Valley association.

The First Association of Spiritualists of Philadelphia will re-open services on Sunday, September 30, under the leadership of Dr. N. F. Ravlin, as permanent speaker.

Frank T. Ripley can be engaged for the Sundays of September. He goes to Grand Rapids for October, Columbus, O., for December. Can be engaged for November and January. Address 40 Locust street, Chicago, Ill.

Mrs. Josie K. Folsom left Ashley, O., for Springfield, Mo., where she labors for a time, then returning to Ashley. Mrs. Folsom's psychical work at Ashley this summer has been most excellent and in every way commendatory.

The Independent Association of Spiritualists of Toledo having procured a charter as a religious body from the secretary of state, will open the season on the 9th of September, with Mrs. Amanda Coffman of Grand Rapids, Mich.

The most important gathering of Spiritualists ever convened in the United States is to assemble in Chamber of Commerce hall, Cleveland, O., October 16, 17, 18 and 19 prox. It is a meeting that every thinking person in this country will be pleased to attend.

Too much can not be said of the excellent work of Dr. G. H. Figuers of Cleveland, O., test medium. His work at the camp meeting at Ashley, O., was beyond criticism. As a public test medium he ranks among the best. His messages are direct and clear and he is able to give a great many, as he wastes very little time in circumlocution, still saying enough to give a clear idea of the messages. He gives general satisfaction wherever he goes, and we feel sure that any society obtaining his services will find him the right man for the work.

The eighth annual convention of the Michigan State Spiritual association convened at Briggs Park camp August 14, continuing over the following Sunday with a mass convention. The prominent speakers who assisted were: Dr. A. B. Spinney, Lyman G. Howe, Mrs. M. C. Lincoln, Mrs. Lee, Mrs. Cleman taking charge of N. S. A. day. Mrs. Jessie Stockton, of Lansing, a talented elocutionist, gave a fine entertainment. Complimentaries were given to 200 veteran soldiers from the home. Officers elected for the ensuing year: President, John Hutchison, Jackson; vice president, Mathey B. Root, Bay City; secretary, May F. Ayres, Lansing; treasurer, C. A. Clement, Lansing; trustees, W. R. Alger, Flint; A. B. Steggett, Owasso; Nellie S. Baade, Detroit; delegates to N. S. A., Dr. B. O'Neill, Paw Paw; May F. Ayres, Lansing.

Vicksburg, Mich.—This camp meeting closed on Sunday, Aug. 26. A. B. Tisdale, O. A. Edgerly, Mrs. Marion Carpenter, Mrs. Carrie B. S. Twing, Mrs. Georgia Gladys Cooley and Mrs. May Cecil Lincoln were the speakers for the season.

Island Lake.—Commencing July 19, Mrs. A. B. Sheets gave the opening lecture. P. O. Hudson, with his assistants, has in the past and still furnishes first-class music on all occasions. Rev. B. F. Austin gave two lectures, which were logical and scientific. Mrs. Agnes Tuttle of Ohio was three weeks in camp, training and teaching the children. Dr. J. M. Peebles gave four lectures. Mrs. Nellie S. Baade lectured Aug. 5. Lyman G. Howe gave four lectures. The reliable Rev. C. P. Dewey followed. Mrs. S. B. Cronk of Port Huron and Mrs. Ferris of Detroit gave messages after lectures. Mr. J. D. Boyle of Detroit is there every Sunday, giving his far-famed prophecies to the campers. Mr. and Mrs. G. W. Kates lectured on the 25th, and Mrs. Carrie B. S. Twing the closing week of the camp. The camp has been an improvement on last year in attendance. More cottages are being built and improvements of the hotel and grounds. New officers were elected last Saturday. The prospects for another year are encouraging. Mrs. Nellie S. Baade makes a good chairman. I have tried not to be long-winded. It is enough that all things considered, the camp is doing well.—J. H. White.

See our New Premium offer on page 5.

THE FIRST SPIRITUAL MISSION CHURCH OF CHICAGO, 421 27th STREET.

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Our creed is Love—unbounded charity and toleration for the opinions and beliefs of each individual member, the conscience of each being the guide of conduct in all religious matters. Race, color or sex delays none from this church; and we pray the time may come when our hopes shall be realized in the unity of this whole world. Our admonition is, "Be true to thyself; be led of the spirit; be true to the brotherhood."

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John T. Wheaton, president; J. B. Simms, vice president; Joanna Wheaton, treasurer; M. A. J. Duroff, recording and financial secretary; M. C. Benton, corresponding secretary, 3265 Rhodes avenue, Chicago, Ill.

C. Thomas H. Benton has been appointed by the trustees as minister in charge and Mrs. Mary A. Linn assistant minister. Mrs. Anna J. Lewis has also been appointed missionary to solicit for the church work and to interest as many as possible in the same. Sister Lewis is a beautiful singer and her voice and whole soul is consecrated to the spiritual work.

We believe in the inspiration of the past as far as we understand it and in the inspiration of the present; and that the inspired prophecies of the past are now being fulfilled in the spiritual demonstrations all over the world. Fraternally yours,

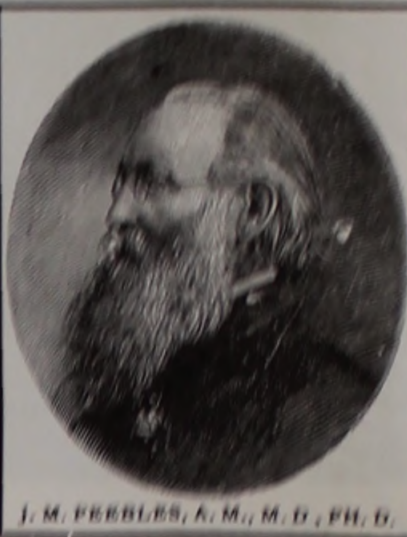
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IMPORTANT N. S. A. MATTERS.

Dear Mr. Editor: It gives us pleasure to send fraternal greetings to you and your constituents, with the sincere thanks of the N. S. A. for all the courtesy shown it by the managers of Light of Truth. The forthcoming convention in October at Cleveland promises to be a large and important assembly. We urge all who intend to be there to secure their certificate tickets on the railroads, and to speak for them early enough to give their local agents time to get them if they are not kept at hand.

The headquarters will be at the Forest City House, a handsome and comfortable hotel, at which we have

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The N. S. A. hopes to have the Mayer fund filled before convention. We ask all who have pledged to it, to kindly send in their donations as soon as possible. In addition to these, we have still \$1,000 to secure, and those friends who have not given anything, will, we trust, now send in their contributions—large, or small—and feel that they are joining in a good and worthy cause. We receive many good and encouraging letters with contributions to the Mayer fund. One good friend from Texas writes: "I think we should quit making such extravagant claims as to numbers in our ranks. It does seem that there ought to be no difficulty in finding enough earnest advocates of Spiritualism to contribute \$10,000 a year. If they paid like church members do, we could raise \$100,000 a year without any trouble. There can be nothing more noble, more sacred, more divine than truth. It is the pearl of great price; I have sought it all my life. I have found a little of it. It is indeed hard to find, but when I do find it, I shall not turn my back on it, nor turn a traitor to it." These are grand words, and from one who backs them up with practical deeds for the cause.

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The N. S. A. constitution says: "We recognize mediumship as the channel of inspiration, progress and power of Spiritualism, and as furnishing evidence of the truth of the same." The N. S. A. stands by its constitution, it is the friend of mediums, and the defender of mediumship, and we wish this to be widely understood. The N. S. A. does not, and never has said that ninety-nine per cent of mediumship—so-called—is fraud. It does not presume to make any such sweeping statement, nor to say, who are to be supported, and who rejected—although, it would, of course, in duty bound, warn against frauds, when the latter were proven to be such. We respect and honor true mediums, and we know there are thousands of such doing a good work in the land. With fraternal regards for all,

MARY T. LONGLEY,
Sec'y N. S. A.

600 Penna Ave. S. E., Washington, D. C.

Proposed Amendments to the Constitution and By-Laws of the National Spiritualists' Association, to Be Acted Upon at the Eighth Annual Convention in Cleveland, Ohio, October 16-19, Inclusive.

Article IX, by substituting "Biennial" in place of "Annual Conventions," thus making the convention meet every two years instead of annually.

Amend Constitution by adding:

"Any good Spiritualist paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the Association, with a right to vote in all its business transactions."

Amend Constitution:

"To allow honorary or lay members the privileges of delegates; also that provisions be made for five-year members, with Convention privileges, for the sum of twenty-five dollars."

Article XI, Section 2, of the By-Laws, by inserting after "local associations" the words "holding State charters."

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